

M2050
Saturday, July 31, 1971
Westtown
Group IV
Grammar of Work, tape 9 of 9

Mr. Nyland: I've been thinking all day what I should say. I have something on my mind, of course, that I would like to say, but in addition to that in the last weeks or so we've thought about ... we've talked about questions, answers, discussion of different subjects in relation to daily life—how Work perhaps could help, what one should do—and those particular discussions, as I explained on Thursday, I would like to have transcribed, and maybe they can be bound together and maybe they can be of some use.

As you know, I have tried in those meetings really to stick to the point and to try to be as clear as I can be. Perhaps it is not possible to be a hundred percent clear. Because much of that what we talk about depends on one's experience; and it also depends on a change of the mind, if one wants to derive from what one talks about a certain concept, partly of logicity—that is, how one thing fits into the other—but also insight into that what is logically expressed.

And the insight, which really gives you the wisdom, is something a little different from the words; it is a combination of words, sometimes, and it is a tonality, and of course it is also what is in between and certain things that are not said, things that are just touched upon and are left to you to see what you can make of it and to give the additions yourself. The statements are usually only logical sequences, but the additions and the subtractions and the multiplication and division is all left to you, and that comes with your experience. And in that you do change, and the instrument with which you Work—partly your mind and partly your feeling center—starts to change in a very definite way: As a rate of vibration perhaps for the feeling; as an ability of a thought process to become finer and more sensitive, also, if you wish, as a different kind of a rate of vibration if we assume that the present mental function is really subject to such rates.

I doubt it. I don't think that the rates of vibrations extend any further than the emotions,

and that the thought processes already are an indication of something entirely different. Partly I would say that the thought processes as we now use the words for expressing it, have to become silent for oneself, in which the communication is not dependent on words and not even on vibration rates. The reality of such a language is emanation. Radiations one can express by vibrations, emanations you cannot. An emanation is that what is the result of a Being existing and sending out force in some way or other; not at all by words ... very seldom by words; it is what is called in German *Seelenverwandtschaft*, a communication of Souls in which there is no further exchange necessary than the 'knowledge,' you might say, of the present, but the present is felt, and the wisdom which is exchanged is experienced.

You see, we go through these kind of periods. And, why am I concerned. Why do I really want to talk *also* about such things, even if it may be a little bit far ahead and even if it may mean that you would have to change your mind in a different way—as a different kind of machinery—and that your feeling has to be replaced, or at least has to be moved and has to go to your heart, and your heart has to start functioning in a different way ... in a different way to which it is not used at the present time, than only accidentally when a deep emotion happens to strike it and your heart sometimes can stand still. With your mind, the changing-over to a new kind of machinery is the taking out of its content that what exists—and what is rudimentary—to give it food to grow. And although the mental quality is retained, that what are the concepts are those of Objectivity, which can be communicated in silence.

I say, why do I do this? Why do I not stick to very simple statements? Or, why do I feel that it is necessary to embellish or to give perspective? Partly, I think, because you may retain it better, and partly it becomes a vehicle in which then I can say certain things with my feeling attached—or within, or in any event connected with it—and because of that it might have a chance of penetrating you a little deeper than just a simple word, even if it is logically connected with the next one.

I would like to tell you, you see, that over the month of August it will be a little different from what I even had hoped. It is not anything that I can help and, you might say, it is not because of my wish. Because I planned certain things after, even, the meetings we have had, and I announced it even last Thursday: that the next week we would do this and that, and also for Monday we would do something else. Also, as you know, I made plans to go to the West Coast, and talked about it and arranged this or that, and asked to see how it would fit in. And then all of

a sudden there is a remark made by Dr. Rieger; not so definite, but sufficiently indicative that I have to listen to it; because I trust him and whatever he says for me regarding myself, even if I couldn't explain it I would follow.

In this particular case I could explain it. My eyes are rather weak, and the process of this kind of growth—that is, to make them stronger—is rather slow. And it is probably partly because of that, that energy that is necessary for the eyes really—as Dr. Rieger would call it—to ‘wake up,’ that certain sections which are not functioning now should start to function. For that a great deal of energy is necessary, and the energy can only come, practically, from me—or it will be associated with the energy from me and added by a treatment, and added of course also by medicines. But a great deal must come from me. When there is an organ that requires energy, it comes from myself as a body, and because of that I have to restrain myself a little bit and I cannot do as much as I would wish. I have to reduce my activities so as to give a better chance for the eyes to grow and to outgrow the condition in which they are now. Because it is, as you must know, valuable to me, and I hope that my eyes will return again to normal vision.

So this is the situation I have to face, and although I do believe that it is temporary, I have to make adjustments, particularly in August, and I will now *not* go to the West Coast, a great deal to my sorrow, and I will hope ... and it's for that reason I didn't want to phone San Francisco or Seattle or Santa Fe. I want them to know exactly what is the reason; that it is just not a whim of me, but just because it is *force majeure*—I cannot help that; it's outside of my domain—and I have to follow that kind of an indication. And I'm terribly sorry that I cannot make that trip; sorry for the people who expect it and hoped for it—I know all of that—and realizing to some extent that it would be, I believe, useful for me to be there and spend some time in Seattle and in San Francisco and Sebastopol and Berkeley and the Land, and to see how things are and are going, and in what direction perhaps they could be better understood.

How will I say this: That sometimes certain things creep in which cause a little bit of trouble and which should be eliminated in time, now it has to be done, from my side, by a couple of cassettes. And then Santa Fe. How often have I wanted to go. How many times have I listened to some of their tapes. How often did I think: What is the matter, and what happens ... and why are the circumstances there so much more difficult, seemingly, than anywhere else, and what is it that does not constitute enough life for Santa Fe really to become a Group—a real Group. And whatever the causes may be, I would have liked very, very much to be there, and to

talk and to see perhaps if something could be done. I must leave it. I must leave also the Mondays and the Thursdays. I also must leave the Movement groups, where I have been to most of them: Saturday and Sunday, practically all the time; Thursday only the beginning—I have not attended to that in the last month or so—but now I must also stop that.

At lunch I asked for your consideration. I do not want to tire myself out too much. I want to be careful. I know why ... where the limits are. I know when I transgress. When I go over it, I know that the last trip to the West Coast was extremely difficult for me. It exacted a great deal, and it is mostly right after that that my eyes started to get pretty bad. But whatever the cause may be, it doesn't matter so much. The question remains, how to become wise to take care of it.

And so, that is what I wanted to explain to you, why I have been talking a little bit almost out of bounds; knowing that a thing like this might come; not wishing to believe in it and hoping for something different, but when it does come I will accept it as I ought to, accept it as it is and simply no further remarks than only an adjustment in my life a little bit—and I hope, for the time being—but having a little bit of a preconceived notion or presentiment, I've talked several times about things that really belong to nothing else but a perspective. Not really so much as an ordinary ABC or an explanation of the emotional state and the presence, but perspective: Where Work belongs and why Work has a value for a human being; and where a human being belongs, and why on Earth he has difficulty even in sometimes understanding the reason why he has to be the way he is, and why perhaps he has a desire to consider the possibility of becoming free from all of this and the manifestations of oneself. Again, whatever the reasons may have been, that a Man, in thinking about the possibilities of freedom and gradually assimilated certain information from the outside and then also utilizing that what was inside already, combining it and coming to a conclusion for himself which became, for him, the neutralizing force of his state of Being at that time and then gave him equilibrium. This is the process of Work.

I would like to warn you about the difficulties that are involved in Work, even if you have already tried many, many times, and maybe for several years. I want to warn you about a particular period which *always* takes place with anyone who wishes to continue with Work. It is a period in which he starts to doubt, and in which period he seems to lose what he has already gained. He ascribes it many times to certain experiences that have happened to him, and then he suffers because there is a period, then, of that kind—where one wants to Work and you cannot and you cannot bring it back, and you remember how it used to be and then it is impossible to

duplicate that again—and it does require a great deal of patience for a person to wait, or to make small attempts, or to try to create conditions which might be conducive. And many times are they ... such conditions are not even successful enough—or not cleverly enough conceived, probably, so that they will not help—and you are for a long time, sometimes, as if closed off.

I want to warn you about that, because it is a logical result of Work. When you honestly try to use the energy you have and you have a motivation which makes you go on and gives you an emotional push—a wish really to utilize all you can as energy for that purpose—and the accent is on the possibility of a Kesdjianian body and a Soul, one runs dry of such energy. One runs dry of the wish. One sees less and less results. One loses, of course, in the beginning quite soon curiosity, but even if that curiosity is replaced by an honest and sincere desire and one continues with that for some time, you still will be faced with a loss of confidence, in which you start to deny even what you have received. And you become a little bit leery, not knowing at times if you're on the right road and not knowing which way to turn; and not knowing where to go or to whom, because whatever may be told is of no help. Because there is always in such a case the wish, even, to become negative since you, without knowing it, you cherish your state of negativity; and you don't see that you are, but that each suggestion is turned down; not so much that you could not accept it, but you're closed to it because you're so engulfed with your own negative state and the suffering that you go through, that you really cannot see straight anymore, and to some extent even you don't want it.

I say this period comes for each person who sincerely continues to wish to Work. It is a point, when one goes into it, that you still have a chance to return to what you have had before, and many of us ... many of those who became interested in Gurdjieff have done that, and of course I think they are lost for Work: They did not have the strength to continue and to overcome such obstacles, and they were lost by the wayside, even with a very pleasant remembrance about Gurdjieff, even with an ability to write about him. But Work did not go far enough, and Work did not take them up sufficiently, and they did not want to continue to go through the Valley of Death. Because this is what it is. It is a period in which you question even life. It is a period in which there is such patience needed to have to hang on to yourself to continue; and the patience that you must have... Because there is going to be an end to it, and there will ultimately again and again be the possibility of the original coloration which was there in the beginning and gave such great joy; that it will come again in such colors, but this time the colors will be indelible,

and they will not fade anymore.

You see, what I'm talking about is the changing-over of ideas which are first taken in and placed and have their duty to remind you which then, because of such reminder, wear off and are not as strong anymore as they were in the beginning when you yourself were virgin field; but having become used to it and already recognizing it and then seeing it again ... and time after time in a kind of monotonous voice to tell you that you ought to Work on yourself, every once in a while you start to feel disgusted and you say, "I know all that."

Sometimes you even think that you do *really* know, and that it isn't necessary ... and that now you should have the Third Series because you already have reached such a state of development that you are entitled to much, much higher mathematics. And, of course, it isn't true. Not only that you're not entitled to it, but the Third Series won't give you any more. It will give you, time again, perhaps not in such monotonous voice, the same thing all over again and again: Work on yourself. With a little explanation of what to do or the indication of a difference between outer and inner life, but otherwise, the Third Series is what we talk about, and the Third Series do give, at times, perspectives like we have discussed in meetings, and you're not cheated out of anything at all.

And even with the knowledge that is available and going through the period where you start to doubt, you still have to hang on to something. What is needed is a reduction of your activity in Work. What is needed is a return to simplicity. What is needed is to utilize the little bit of energy that is there to its greatest efficiency.

When I am sick I have to reduce my activity to be able to use all the energy which is available for a very definite purpose that I have in mind—that is, to try to get better vision. When I suffer ... when I suffer in Work, when I know that I have done my best and that things have come to me which were not caused by me—and they have nothing to do with my honesty, but they have to do with conditions which surround me and conditions which I myself experience through the crystallization of myself as a result of unconscious living—that then that crystallization process requires time to decrystallize and time to search for the proper kind of 'solvent,' as I called it the other night. To try whatever there may be available in the psychological medicine chest, and that you go there every once in a while ... and perhaps even on your way you read a couple of pages of All and Everything so that actually, when you want to choose you may have a little bit of knowledge that helps you to read the labels. But of course,

the labels are not always distinct—that is, the language on it may have faded out also a little bit. Some of those medicines are not used very often; and even the stopper in the bottle may have gotten stuck and it requires, again, a little extra energy and desire to open the bottle so as to take out the solvent which you believe in ... will help to decrystallize you.

You see, the difficulties that a person will have to go through ... and for that I, many times, say, “If, at that time there is a Group...” But, what is needed: That you take away your negativity. Because it does not belong. You will never get to Heaven on a chart of negativity. You will *never* reach what you want to reach when you want to adhere to that what is still the trait of your personality, which is so much in the way and really makes you suffer much more than is needed. When one could—and if one could—at such a time accept the condition of that kind of suffering and then simply say, “But, it *is* there,” and I don’t close my eyes. I want to see it, but I want to see it for what it is. Then I think I am on the road to become a Man. Because then I take a step in the right direction with a very definite purpose in mind. I say to myself I will continue to search for something which I know has existed in the past, and I wish it. I swear; even I say, “By God, I will want to get it,” I will need it ... because I pray and I *will* be successful. But again, I do not know when. Because that is not written; not even on the medicine bottle; all it says: “Take it three times a day” or whatever the prescription may have been; it does not guarantee results, than only when they lead to death and then they put a cross bone ... skull and crossbones on it.

There is not that kind of medicine in the psychological cabinet. All of it is positive, but some are weak and feeble, some are quite strong. You have to learn what to choose. For that, that kind of a search is necessary: To take the conditions as you see them and to make attempts partly to change them, or partly for yourself ... to change yourself in the conditions. And the acceptance of yourself as you are—as you may have changed, as you are in conditions which may have changed—is always a positive one, stimulated by the knowledge for yourself that ultimately the aim can be reached, and also stimulated by the knowledge that you will be tried and tested.

Don’t fall by the wayside. Many times I say, “What will you do when you leave Gurdjieff.” You can find easier ways. You can be put to sleep quite easily by reading and meditation. Gurdjieff’s ideas, which are the only way to reach Objective knowledge—there is no other way, I assure you—they are very difficult, and probably the most difficult of any kind of a

discipline, at least a discipline that we can do and can be applicable in daily life. Because, you see, we don't have to separate from ordinary life. We don't have to become a hermit. We don't have to stretch out on a bed of nails. We don't have to sit and swallow your tongue. We don't have to meditate forever and ever. We don't have to consider Nirvana. We don't have to adhere to that what it still good and evil. We don't have to try to see what is a moment and not being able to experience it; simply letting it go as an ordinary koan which is insoluble for one until the mind has been trained, and when there is no training there is no further food.

Gurdjieff has made it—I say Gurdjieff—esoteric knowledge makes it difficult, because that is the hidden, secret doctrine. It is not secret, and I've said many times it's *not* hidden for anyone who wishes to Work; that is what is the beacon ahead of you; that is what you should have with you during the day, if you can, as a cloud hiding the solution of the secret, and at night a cloud which is lit up to give you guidance in the darkness. But constantly trying to be busy in that way; and very simple—to reduce whatever your conditions are to as little as possible; just for the maintenance of yourself—and to see if you could get rid of your negativity by the application in practical life of certain things that you want to make your body do and have, then, that body, if you can, with enough feeling to wish to do it. Not to be negative. Not so-called 'going against the grain' *without* your wish, but overcoming the difficulties *with* your wish; it's quite different, and with the knowledge which gives you the light and the beacon hung up in front of you, constantly evading you but constantly lighting up the work when you are a miner and have to dig for treasure.

Such things I want to tell you about; because when they do come, don't hesitate to continue, and don't exasperate. Don't get in desperate states. Don't think that that is only you where it happens. It is a wonderful thing when it does happen, because then you know you are still on the right road; even if you cannot solve it with your ordinary mind; even if it may make it necessary for you to pray ten thousand times a day to commune with that what is—and you think is—of a higher level of Being for yourself. But really, then, to become a Man and not lose yourself in your ordinary self-love and that what you call 'admiration' of your own suffering, and thinking that it is *only* you. You are not selected by the Lord to suffer as the only person. Everybody will. Everybody must ... and each person can go through it and can be chosen to finish ... to have done with that what he now must accept, and to be done with it means to understand it, that it has a purpose for your life.

We will keep these meetings on Saturday, and some music. I've had a little difficulty sometimes in seeing the notes, as you may have noticed. But I think it's getting better. It is not at all that I am morose. I only am careful, so don't be concerned.

What is the 'advantage' of this kind of period. Let's look at it that way. Why is it, you might say, that it 'comes' to us, or that it has been sent to me. Whatever it is for myself, what is the good that could be derived. In the first place, with your meetings you should have more new blood. You should have much more desire to maintain them, much more preparation if you can afford the time, much more wish to have your little meetings continue on an ordinary basis and not try, as you know—as you know very well one shouldn't—to try to show off.

That is one. The second: When you are engaged in Activities, that you really see what you can do now, even if it may be without so much of my help; that I could let you loose a little more, although I will still be there to talk once in a while... Although we may stop the Friday evening in discussions for the weekend by the men, it is now up to them, also, to arrange work for Saturday and Sunday. The obligation, I extend it. Obligations are made a little heavier. Your responsibility has to be a little more, a little greater, a little more fulfilling.

That is the second—the Activities which can help to maintain work in an ordinary sense. The third is for those who don't belong to such Activities but who have their own work, and partly at the Barn and partly in ordinary life. What is required for them: To have the Barn become much more of a symbol than it is now. Those people who have no direct business at the Barn but do come there every once in a while—sometimes maybe for Movements, sometimes because they have something to deliver at the office—don't loiter at the Barn. You come if you wish. You work there if you wish. You may make transcriptions. You can help with the office. You can do all kind of things that still have to be done at the Barn, where we still have the little printing shop. But the Barn is not a talkative Barn. The Barn requires your attention, your silence, the necessity of talking about something that is important. No particular exchange of gossip. No particular, extraneous ways of behaving, but normal. If you have a question it's a question in the office, and go out when you finish. I will have put, two signs on the office: one, that outside door that leads to the hall, on that it says DO NOT ENTER UNLESS YOU HAVE BUSINESS TRANSACTIONS, and on the actual door of the office I've said THIS OFFICE IS FOR WORK AND NOT FOR TALK-TALK.

Now I sit in the little office. Myself there, I do hear. I hear cars outside. I hear also the

door slam time and time again, apparently without too much reason. There is probably a reason for it. I hear such things and I say to myself, “How does it happen. Why is it.” When you see the Barn, now, and we have cleaned up that whole center aisle, doesn’t that remind you of something, that something is going on? I promise you, it will continue to go on. I also promise you that regardless of where I am and how I am, I will continue to hold up toward you—all of you—a certain aim of behavior; and that I believe that if you have to be reminded, that you should follow what is really your own Conscience, and not doing it for me or because I am angry.

That is the third requirement, which I think could be driven home very well by understanding the fact that life on this Earth is temporary. And as Gurdjieff has said, Love, Faith and Hope have already deteriorated so much. They may have been useful at the time of Ashiata Shiemash, but in our time, with our culture and our so-called ‘progress’ and our inventiveness, and our trips to the Moon, and all the sports that we listen to and the things that come over the radio or television—all of that is just too much for some of us to remember an aim for your own life.

All right, Bruce.

side 2 But you see, I talk again. I say a few things, you listen, I cannot guarantee you that you will keep it and neither can you guarantee me, even if you say it, that you actually will keep it and that you will remember it. Because ordinary life will take hold of you. I have explained it on Thursday—the ‘Do-Re-Mi’ and ‘Mi-Re-Do’ and the combination with the ordinary ‘Sol-La-Si’ of ordinary life, an indication of how we are shifting and vacillating, how we cannot have as yet an equilibrium because we don’t use any kind of a neutralizing force. Our body is not the neutralizing force as yet between mind and feeling, and mind and feeling continue to fight with each other. And we let them; regardless of the questions that are the result of that, we don’t know what to do with it, and we don’t really use the body itself intentionally for the purpose of bringing about an equilibrium between the mind and the feeling.

We don’t understand, as yet, simultaneity of Consciousness and Conscience. One cannot in the beginning understand that ‘A’ and ‘B’ and ‘C’ are One and that they are the same, in a mental explanation, as the presence of the Lord when one talks emotionally about Work. And one cannot understand that when the ‘Do’ of an intellectual body represents that what we simply call ‘Impartiality’ and ‘Simultaneity,’ that it has to be followed by Participation; that that is, for

the Kesdjanian body, going over to 'Sol' from 'Fa,' which gives one Aspiration as a mental quality first—the wish to Participate because one has noticed things—and Aspiration, the wish to do because also one has noticed things in the outside world. But then after Participation, and that what is *then* the suffering. Because really, that is where it begins. Because then there is no 'maybe' about it anymore. When the little 'I' is with me I cannot eliminate my behavior and hide it, and I cannot say that the little 'I' is going to do it for me—although I would like it—and I suffer when, under the influence of the little 'I', I am expected to Work and I cannot Work. And what, then, do I do. You might say 'go over,' in the first place—again intellectually—to the possibility of the creation of other conditions, which I call 'Experimentation,' but in an emotional sense I wish to have Inspiration and I turn within to see what is there within myself in which then, with my inner life there may be a possibility of formulating—probably not very clear in the beginning, but at least making an attempt.

What is this formulation for myself to become Objective? You see, on the one hand there is the little 'I' trying to help me to tell, it comes from God; on the other hand there is myself within, it comes from my own Magnetic Center. And the two combine within me and then starting, both now—Consciousness and Conscience, and the realization of that what is needed for the maintenance of the equilibrium between the two—I make my body serve me. This is the Experimentation. Participation is still ordinary behavior that I am familiar with. Experimentation means I put things in my way a little bit but still within my means, and I want to overcome obstacles which are in the way; and I have not put them there, but they belong to ordinary life and for that I need something to guide me; and for that I need a force from within, and that's my Inspiration, that's my real wish for wanting to Work. What is the result. For myself in a mental state, the result is to see my shortcomings, to see how small I am, to see what really would be necessary to become a Man. And the preparation which takes place at that 'Mi'-value of Experiment, is really for the preparation for a Conscious attempt to Suffer Consciously—that kind of Labor.

What is needed of an emotional kind: To prepare by means of Silence. When I try to create conditions, I have finished with the conditions as given and I make new ones in order to continue further and to enlarge my world. When I become Silent, I remain within myself; and the results of Inspiration although ready to be given, cannot be given as yet since I have not the proper place from where they should come, and I become timid and humble in that attempt.

Because what is required after this Silent period—that is, the ‘Si-Do’ of Kesdjan: It has to culminate in a gift. It has to give at that point the energy, which is the totality of my wish for my life, to go over into the wish for the continuation of my inner life which then is already ... has started to grow as a result of the attempts for my so-called ‘emotional’ body and for the attempts of my ‘intellectual’ body, so that then at that point—when the Inspiration and the Silence have done all they could—the quantity of energy available in the Kesdjanian body will be given over for the further formation of my Soul body. That is, at that point of ‘Fa’ it will create a shock which is then Conscious Labor and Intentional Suffering, utilizing the emotional energy which has been produced by Kesdjan.

Always remember that Kesdjan is the first steppingstone. Always remember that it is not your behavior as it is expressed by your physical body, and it’s not the words you use. It is always what is the intention when that what you want to express, as manifestation, is alive. You have the choice of taking your emotional energy and use it for a positive purpose, and each time it goes over into negativity you not only miss the boat, in my opinion you commit a sin. Energy has been given to you for two ‘purposes,’ if you like: One, ordinary kind, procreation, living on Earth, let your life be continued in the next generation; and the other, the Helkdonis and Abrustdonis for the formation of higher Being-bodies.

You must understand the responsibility which rests on you when you claim to be interested in Gurdjieffian ideas. When you wish to Work you will come to that, and the reason why you will be able to go through the period of suffering is that your aim is stronger than that what you experience. That what is ahead of you shines like a light. That what is a light speaks to you. That where that light and the voice comes from, is from the outside to tell you what you are and what is expected of you, and to give you encouragement and hope to tell you “Don’t give up”; because it is in the direction, for each person, not only to wish but to be successful; so that each time he Works he adds a little more to his emotional stature and a little more to his insight in his mind, a little more of that kind of Work and I am a little more free from where I came from or what I still am.

A little more of that kind of Work in the direction of Consciousness and Conscience, a little more accomplished of the task of eating and digesting and living in accordance with my Karma, the more chance I will have, when I Work, that if I have to return that I will not have to repeat but that I *will* do what perhaps then is necessary. As long as I try to do now what I see and

allowing for myself the limitation that I cannot see everything that may be needed for the cleansing of my future Soul; that I will leave it in the hands of those who are and who have reached a higher level—Archangels and whatever there may be beyond that—that I am perfectly willing to take then what will be allotted and what will have to be given to me, because I myself have tried to understand in *this* life what now may be the duty and an obligation. Partly thinking about my duty—that is Work on oneself.

I hope you have a good Sunday tomorrow. Don't forget things we talk about too soon. Pray to God that some of it becomes indelibly inscribed in your Conscience. But you must have a Conscience—even a little bit where it can be written upon—otherwise it will fade away. The aim is to become permanent as Infinity is permanent, and to leave temporariness. As finite forms always will die and be destroyed and will be reconstructed, life will remain eternal.

To Gurdjieff.

End of tape